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THE

COIN-ACT.

By WAY of DIALOGUE.

Designed for the USE of EVERY ONE that has

ANY THING AT ALL to do with MONEY;

And who do not desire to be

Imposed on in most IMPORTANT MATTERS.

Wherein is pointed out,

The BEST Method of Discovering all COUNTERFEITS; and of proving and ascertaining the Value of TRUE and LAWFUL COIN.

By J. C.

GRAVITY, SINCERITY, Tit. ii. 7.

——— *Quid non mortalia pectora cogis*
Auri sacra fames?

VIRG.

LONDON,

Printed for the AUTHOR; and Sold by Messieurs VALLANCE and SIMMONS, Booksellers and Stationers, N. 120, Cheapside.

M DCC LXXV.

[Price Threepence.]

Courteous READER,

HAST thou been convinced of the abſolute Importance of the One Thing needful? *Thou wilt then be glad of every Help to teach thee to ſpiritualize* all Things *to the Improvement of this* One Thing: *Read, therefore, this little Goſpel-Drama with Attention; it is the Production of a moſt dear Brother beloved in the Miniſtry, meant as an Improvement on the late Money-Act. If the Style and Manner do not* pleaſe *thee, ſure the Piece itſelf cannot* offend *thee. Remember, that it is recorded of the great* LORD *of all* faithful *Miniſters, that* without a Parable ſpake he not unto the People *. *Some are benefited one way, ſome another. The Matter contained in this little Tract is both* ſearching *and* ſound; *and whatever may be the Judgment of ſome concerning the Mode of Expreſſion, I own that I myſelf was not a little pleaſed with it. Reader, ſee if thou canſt not find, as thou readeſt, thy Character ſomewhere deſcribed; and if the dear* LORD *be pleaſed to ſmile upon this Attempt for thy Good, in making it profitable to thy Soul, give* GOD *the Glory, recommend it to thy Neighbours, pray for the Author, and one that at all Times loves to ſubſcribe himſelf,*

Thine ſincerely for CHRIST'S *Sake,*

Tottenham-Court Chapel,
Jan. 5, 1775.

ROWLAND HILL.

* Matt. xiii. 34.

PREFACE.

Kind READER,

I Have ever eſteemed it beſt to take Men in their Humour. *Weighing Money* is at preſent, a neceſſary Branch of Employment, and a principal Topic of Converſation amongſt all Ranks of People; well were it for them if while they are thus engaged, they reflected on that unavoidable and ever-haſtening Day, when *themſelves* will be laid *in* the *im*partial *Scale* of unrelenting Juſtice:—To promote which is the Scope of this little Publication. But before Men will ſubmit to a *weighing*, I muſt expect the *Balances* will be examined. *Firſt*, I hope, the Matter of this DIALOGUE will be found conſonant to the great Standard of all Truth, the Bible. *Secondly*, If the Manner be objected to; I own I was fearful of too much Levity, but the Nature of the Subject led me to hope for a *Grain* of Allowance. And *Thirdly*, If any object to the Subject itſelf; I ſend them for an Anſwer to the beſt of TEACHERS, who dealt copiouſly in Parables, and did not diſdain to read an inſtructive Lecture, even over a *Cæſar*'s *Denarium* †. To Him I commend Thee, Reader, and am for his Sake thine.

EXACTOR.

† Matt. xxii. 19—21.

THE

COIN-ACT.

BY an Act paſſed in the Reign of our Sovereign Lord EMANUEL, King of Heaven and Earth, of bleſſed Memory; for the better preventing Frauds amongſt his loving Subjects, and ſecuring the Glory of his Kingdom, it was reſolved, That no Goſpel-Coin deficient in its *Weight*, or adulterated in its *Quality*, ſhould be any longer current within his Majeſty's Dominions.

Wherefore his moſt excellent Majeſty has thought fit to iſſue forth his royal Proclamation, willing and commanding *all* his loving Subjects whom it may concern (more eſpecially *the Officers of his Revenues, and Collectors of his Cuſtoms*) ſtrictly to prove every Piece of Coin that ſhall be tendered unto them; and not in anywiſe to receive, but forthwith to deface, and to their Power deſtroy the ſame; unleſs it be found, according to the Statute in this Caſe made and provided.

All Gentlemen Profeſſors, therefore, who owe any Duty to their Sovereign the King, or are willing to have their Coin proved and regulated; are deſired to attend his Majeſty's faithful *Receivers* and *Collectors*, appointed through Town and Country, at their ſeveral Offices, within the Term of the *preſent Life*; or at their general Meeting held at the Mercy-Seat, Redcroſs-Street, *Neo-theopolis* *: And they are hereby required to take Notice, that no Coin found any way deficient, and

* *Neo-theopolis*, The new City of GOD.

and which has not paſſed through the proper Regulations, will be accepted by his Majeſty's Receiver General, at his laſt awful Sitting for that Purpoſe; but every Perſon, who ſhall then preſume to tender any ſuch unlawful Money, will be branded with an everlaſting *Tekel* *.

As I am one who am honoured by my King with this important Poſt, and am deſirous to my utmoſt to further his royal Pleaſure; I have accordingly brought my Balances of his Two TESTAMENTS, *exactly* correſponding to each other, and true to the Weight of a thouſandth Part of a Grain: They were made by his Majeſty's Appointment, and ſtampt with the Sanctuary Mark —Imagining therefore you Gentlemen Profeſſors preſent are attending for *this* Purpoſe, I give you to underſtand, that I am ready heartily to receive his Majeſty's Tribute.

PROFESSORS. You judge right, Mr OFFICER, we are glad of an Opportunity of approving our Loyalty to our Prince: Pray how much is your Demand?

OFFICER. The Duty that *each of you* owe to our Lord the King, is a *ſound Faith*, and a *ſincere Obedience*.

Here, SIR, I apprehend you will find this *Money* right.

OFF. Very well. Shall I aſk your Name, SIR?

My Name is MORALITY; I thought you could not but know me, SIR; as perhaps there is nobody more *univerſally* acknowledged and commended than I am †.

OFF. Indeed, my Friend, I have *heard* much of you, and I have an intimate Acquaintance with one *Chriſtian Morality*, and an honeſt Man he is; but your Complexions are ſo vaſtly different, I cannot really imagine you are any way related.

MORAL. We claim Kindred, SIR, though it is at ſome *Diſtance*; but however, a more loyal Subject his Majeſty

* Dan. v. 25—27.

† Luke vi. 26. *Woe unto you when all Men ſhall ſpeak well of you.*

Majesty has not in all his Dominions than I am; and better Money I am certain never was coined.

OFF. That remains to be *proved*, SIR.—Please to let me see it.

MORAL. First, My Belief is this: That no Man need fear to obtain the Favour of his Maker, and be happy when he dies; if he does but studiously and sincerely endeavour to behave justly and uprightly towards every body; and withal, does not forget to be kind and charitable to his poor, *necessitous* Neighbours.

OFF. Oh, Mr MORALITY, this will never do! It is entirely a foreign Coin, sent from *Rome*, and stampt in the Mint of Nature: I don't discover CHRIST's Name *once* upon it; and I'd have you know, SIR, I don't take *any* but the *genuine* Coinage of *his* Kingdom. We need not weigh it. Do pray, SIR, seek for somewhat better than this. Is not that Mr FORMALITY just by you? Will you please to give me *your*'s, SIR?

FORM. Very readily. I really cannot say, I *ever* imagined my good Neighbour MORALITY's Faith would pass; and I have frequently told him, that I thought *Honesty* without *Piety* was not sufficient; and therefore I have taken care, SIR, to *superadd* to my Neighbour's good Morals a strict Regard for *religious Exercises*; have been very *constant* in attending on good Duties, hearing and reading Sermons, praying, fasting; and I never choose to miss being at the Sacrament *every* Month; and indeed, should I at any Time *happen* to omit any of these in their proper Order, I severely chide myself, and rigidly *double* the Task for it next Time.

OFF. Truly this Piece seems to have a better *Appearance* than that of Mr MORALITY; but yet I think I discover a Flaw in the Edge of it, which gives me a strong Suspicion it is cased over, Will you permit

me juſt to try it with the Point of this *Graver* *? You ſay, SIR, you double your Taſk upon any caſual Omiſſions: Then I'm afraid you place *ſome* Dependence on theſe Duties, as though they *helped* to gain you GOD's Favour, and ſo conſequently Heaven.

FORM. O dear, SIR, I believe if it was not for the *gaining* of Heaven, *very few* would take the Trouble to be religious!

OFF. Look you there! I was afraid your's was baſe Metal, deſtitute of the Love of GOD at the Bottom; and now the Caſing is off, it appears I was not *out* in my Conjecture. Indeed, SIR, this muſt be cut aſunder. Pray have you not a *near* Neighbour called HYPOCRISY?

FORM. Here is an Acquaintance who came with me, whom ſome *cenſorious* Mopes call by that Name; but he ſeldom chooſes to anſwer to it; for he ſaith his *proper* Name is GOOD POLICY. Neighbour POLICY, the Gentleman ſpeaks to you.

OFF. It is the ſelf *ſame* Man I mean, and as to the Difference of the *Names*, it is but ſmall; they are *both* derived from the *ſame* Origin, *viz.* Love of the World, or Fear of Man.

HYP. Here am I at your Service, SIR, and I have brought you as good a Piece of Money as ever paſs'd through Hands.

OFF. O brave! Pray let us ſee it.

HYP. Truly, SIR, I have greatly pitied *theſe* my miſtaken Neighbours; who can think it enough to have a little *decent Behaviour*, or to be conſtant in a Round of *religious Duties*: (yet neither do I think myſelf wholly deſtitute even of *theſe*.) But beſides *all this*, SIR, I entertain a juſt Notion of all the Doctrines of the Bible, and from a Child could repeat moſt of the Confeſſions of Faith that are extant by Heart; I have ſubmitted

* *Graver*, Sharp Examination.

submitted to all CHRIST's Ordinances, and am at this Time actually joined to a Society of judicious and sincere Believers: And nobody ever yet disputed my being a Christian.

OFF. This Piece has, indeed, a good Face, and looks charming bright; and you seem *not a little* confident; yet I cannot say I am perfectly satisfied about it: Don't you think it *seems* to have a whitish Cast with it?

HYP. Why, SIR, I have shewn it to a great many, and nobody has ever suspected it: I cannot see why *you* should.

OFF. If it be good, honest Friend, so much the better; I am sure I should be very glad to have it so: However it cannot hurt, *just* to touch it on the Stone; you know we are exhorted to examine ourselves. Mr IMPARTIALITY bring hither the Bible.

HYP. Really, Mr OFFICER, you are mighty scrupulous; I don't choose to have my Money spoilt, and render'd impassible, as you have made Mr FORMALITY's. If you don't choose to take it, give it me again. I can make it go I'll warrant you.

OFF. Indeed, Friend, it stands me *much* upon it to be careful what I take; for when I am call'd to render up my Account, whatever is not found *entirely* GOOD will be return'd on my Hands. Beside, the King's strict Orders are not to suffer *any* Coin that is suspicious to reach our Hands, without examining it. And *your Fear* to have it tried, renders it *doubly* so: Therefore don't be offended, I do but my Duty.—But here comes Mr IMPARTIALITY with the Touch-stone.—Here, SIR, is a Part of this Stone, which if *rightly* applied, will soon discover what it is. *Though I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have not Charity, I am nothing* *.

* 1 Cor. xiii. 2.

HYP. This I readily grant, SIR: But I have Charity (I don't mean those *vulgar* Notions of it, *viz.* Almsgiving, or thinking well of every one) but that Love of GOD and our Neighbour, which is undoubtedly there intended.

OFF. If so, I know not what to say. *So far* it looks like Gold; but there is a *certain* Thing will soon prove that. My Master keeps an Aquafortis*, with which he tries all his *true* Specie; touch it a little with this, and if it remains unaltered it is a good Sign; but if it fumes, bubbles, changes colour, and evaporates, as all inferior Metals will; it is certainly dubious. Pray how agrees this Aquafortis with your Piece?

HYP. I don't understand you, SIR; I never had it tried.

OFF. How like you Prison, and Fire, and Sword, and Death, for the Sake of your Profession?

HYP. Alas! SIR, you almost startle me to talk at this Rate! No such Things as *these* are to be expected in *our* Days. These were peculiar to the *Apostles* Age, and *Mary*'s cruel Reign: Christianity is *now* almost *universally* embraced; and Protestantism is the established Religion of our Land.

OFF. Indeed by GOD's Blessing on a mild and propitious Government, such *outward* Extremities are seldom felt in these happy Kingdoms: But believe me, my Friend, the *Spirit* of Persecution *still* exists; and as in former Times, *he that was born after the Flesh, persecuted him that was born after the Spirit, even so it is now* †.—But pray what say you then to Losses and Crosses, Scoffs and Jeers, Shame and Contempt for CHRIST?

HYP.

* *Aquafortis*, or strong Water, that dissolves all Metals but Gold; and therefore fitly represents the Afflictions of the Godly.

† Gal. iv. 29.

HYP. Why, SIR, to be plain; I think it my wiſeſt Way to avoid them if I can; nor do I imagine that Religion requires any Man to be ſingular, and expoſe himſelf to *needleſs* Ridicule. The great Author of Chriſtianity *himſelf* is witneſſed to have grown *in Favour at the* ſame *Time with God and Man.* And even the Law of *Nature* obliges us to take Care of our Health, Wealth and Fame.

OFF. Oh dear, SIR! I plainly perceive the Charity you boaſted of is but a falſe Glare, and your whole Profeſſion but a Deceit: If it is not willing to undergo a *ſlight* Inconvenience, a *ſmall Sprinkle* of Contempt for CHRIST; how had it liked, think you, to have been *plunged* into a *Sea* of Fire and Blood for his Name? Your Money is not Gold: I cannot take it. Let ſome one elſe bring theirs.

TRA. Here is mine, SIR. My Name is TRADITION.

OFF. Put your Piece in the Scale, SIR.

TRA. "I believe in GOD the Father Almighty "Maker of Heaven and Earth, and in JESUS CHRIST "his only Son, our LORD," &c. &c.

OFF. Hold, SIR, I make no doubt but this is excellent good *Gold*, yet really you ſee it will not go down.

TRA. O dear! I never doubted but the Money was good: It is true, I never tried it before, and indeed why need I? It has been in our Family Time out of Mind. My *Mother* gave it me for a *Pocket-piece* when I was very young, and I have often heard her ſay it was her Father's and Grandfather's, &c. and was always *much* eſteem'd in the Family.

OFF. So then I ſee this Stir has brought forth ſome of the old-faſhion'd Pocket-pieces to Light. 'Tis Pity there ſhould be ſo much *hoarded* Religion in the World,

of no ſervice to *any Body*.—But, young Man, how came you not to prove it *before?*

TRA. I don't know, SIR, that I ſhould have brought it now, but that my Mother over perſuaded me, and *ſhe* aſſured me it was full Weight when *ſhe* received it.

OFF. That may be, SIR, but you know *all Things* wear out in Time; and perhaps receiving it *ſo* young, you might make a Plaything of it, and then no wonder it has loſt its Weight with you. Religion *ſeldom* keeps its Gravity more than one or two Generations.—I have but little Opinion of keeping Family-pieces in *this* Way, unleſs every Proprietor (when capable) try it for themſelves, and if they find it deficient, carry it to the Goſpel Mint to be recoin'd. This, SIR, *you* muſt do before I can receive it.——But does not that *Lady* advance forward? I think I have ſome little Notion of *her*; Is it not Mrs ENTHUSIASM?

ENTHU. Yes, SIR, ſo Men are pleaſed to call me.

OFF. I think, MADAM, I ſeldom obſerve you to be *preſent* on ſuch public Occaſions as *theſe*.

ENTHU. You mean at Sermons, Sacraments, and ſuch like, I ſuppoſe? Why, SIR, I am *now* advanced too far in Religion to attend on *theſe* firſt Principles, thoſe beggarly Elements, and leave them to Novices and weak Chriſtians.

OFF. Ah dear Madam! And is *this* your Opinion? And pray how *long* has it been ſo?

ENTHU. O, SIR, I ſhall never forget the Day, nor the Hour! 'Twas a *peculiar* Manifeſtation I had from Heaven! O how was I enraptur'd! Methought I was ſurrounded with *Myriads* of Angels! and I was as bright as *any* of them! O I could have lived eternally there! I remember I did not ſtir out of my Room all Day!

OFF. What then became of your *worldly* Concerns? who managed the Buſineſs of the Family, gave Directions

rections to the Servants; and other Things of *that* Kind?

ENTHU. O *worldly* Buſineſs; don't tell me of *worldly* Buſineſs: I don't think it worth my while to attend to Things of *that* Sort:—I leave that to *carnal* Folks.

OFF. But ſurely *that* muſt be an unreaſonable Religion, that leads a Perſon to neglect, or deſpiſe *any* ſacred, or civil Duty.

ENTHU. *Reaſon*, SIR, I have done with *Reaſon:* Faith is *above* Reaſon.

OFF. I grant that Reaſon ought to be held in *proper* Subordinance to Faith.—But I'm afraid you are not poſſeſt of *either:* On what is your Hope of Happineſs *hereafter* founded?

ENTHU. SIR, you may think of me as you pleaſe; I have no *doubt* of going to Heaven; otherwiſe GOD would not have made me *ſo* happy *already*, by giving me ſuch wonderful Revelations and Manifeſtations.

OFF. But you'll give *me* Liberty to doubt it. And I doubt that Happineſs you talk about proceeds not from GOD. For, 1*ſt*, It leads you to ſlight *his* Ordinances. 2*dly*, It is far from producing *Humility* in you; and 3*dly*, It does not appear to be derived from *Faith* in JESUS CHRIST, but from ſome Fancies, Raptures, and Viſions of your *own*. Therefore it is ſo palpably light, that it is not worth the *while* to lay it in the Scale. Pray take it away.

O your humble Servant, Mr RATIONALITY! I am glad to ſee you, SIR. Will you pleaſe to favour us with *your* Piece?

RAT. That I will, SIR, with all my Heart, and I think, SIR, you muſt acknowledge what I ſhall produce to be *fully* conſonant to ſolid and ſubſtantial Reaſon.

OFF. The higheſt Exerciſe of our Reaſon, worthy SIR, is to believe what the all-wiſe GOD hath reveal'd; and

and if your Faith ſhall be agreeable to *that*, I ſhall be glad to receive it.

RAT. I believe one GOD, the Maker of all Things; and that there can be none *beſides* him, or equal *with* him. And I believe in JESUS CHRIST, the Saviour of Mankind, by teaching them the right Way to obtain GOD's Favour, and leaving a perfect Pattern in his own moſt holy Life, and patient Death.

OFF. SIR, you ſeem very wary in giving up your Faith; and I think I diſcover ſomething quite *unuſual* in it: Is there not ſome Alteration in the Superſcription? I think I never ſaw an Original Coin but the King's Title was ſpelt Ὁμοούσιος, (*Homoouſios*) whereas *your's*, I perceive, is Ὁμοιούσιος, (*Homoiouſios*).

RAT. Good SIR, I cannot ſay I have any *great* Acquaintance with the Languages.

OFF. Then, SIR, will you permit me to explain it to you? It is uſual you know to expreſs the Titles of Sovereigns in ſome foreign Language: Now, SIR, as I obſerv'd, the *proper* Title of JESUS CHRIST is Ὁμοούσιος (*Homoouſios*) that is, of the *ſame* Eſſence, or Subſtance with GOD the Father. Yours I perceive is written, Ὁμοιούσιος, (*Homoiouſios*) *like* GOD the Father, or having *one Will* with him. The Difference, it's true, between thoſe two Greek Words ſeems but *ſmall in Sound*; but it is *infinite in Senſe*. The *latter* may be applied even to Angels and good Men. The *former* is *only* applicable to the glorious Redeemer, who is GOD *over all bleſſed for evermore*.

RAT. SIR, I cannot but acknowledge CHRIST to be GOD (otherwiſe I know I muſt contradict the expreſs Words of Scripture) but after a *certain Sort*.

OFF. Mr RATIONALITY, without *any* Equivocations or Evaſions, do you acknowledge him to be Ὁμοούσιος, (*Homoouſios*) of the *ſame* Subſtance, or in *all* Reſpects *equal* with the Father?

RAT. No truly, SIR, *Reaſon* will not ſuffer me to do *that!* I allow him to be higher than the *higheſt* Angel, and *next* in Dignity to GOD himſelf; and pray of what great Conſequence can one Letter be?

OFF. The Conſequence is *no leſs*, SIR, than that your Piece is hereby proved to be a Counterfeit, and *that* you know (however good the Metal may be) effectually deſtroys its Currency. But I can aſſure you further, that I never met with *one* of that Stamp yet, but was alſo *otherwiſe* defective: For it is certain that all which are coin'd in the Goſpel Mint are ſo perfect, that no Room is left for any Amendment; ſo that if any Perſon would ſtrike out a new Coinage of their *own*, they muſt be *obliged* to adulterate it one Way or other to make *any* Advantage of it.

RAT. I cannot but approve of your Reaſoning in the *main*: But, SIR, how prove you that *this* has not on it all the Marks of true and lawful Coin?

OFF. Only pleaſe, SIR, to compare it with *this* which was coin'd in the Days of *Athanaſius* *, and here is another *more* ancient which was ſtruck in the City of *Nice* †, as *early* as the Year 325: And if you diſpute the Authenticity of *theſe*, I have the original Dye *itſelf* by me: Here, SIR, you ſee it is written, *He thought it not Robbery to be* (ἴσα Θεῷ,) *equal with* GOD ‡.

RAT. Indeed, I cannot *but* acknowledge they are not *quite* alike; But pray what Date does *that of mine* bear?

OFF. It bears Date about *Anno Domini* 1574. The *firſt* Mold that was form'd for *this* Sort of Counterfeit was the Creed of *Arius*, and among *many* other material Defects, he unluckily foiſted *this* Letter into the King's Name: This, after a while, became ſo palpably groſs, that it wou'd by no Means paſs among many *ſcrupulous*

* The Athanaſian Creed. † The Nicene Creed.

‡ Phil. ii. 6.

ſcrupulous Conſciences; therefore ſome Years after one *Fauſtus Socinus* ſome how or other met with this Mold, and was not a little pleaſed with it; but finding it ſo very exceptionable among Chriſtians in general, he touch'd it over afreſh; but inſtead of correcting it, he made it worſe than before; and though many Attempts have been *ſince* made to mend it, and render it paſſible, it is *ſtill* diſcoverable to every *ſagacious Perſon* to be juſt what it was.

RAT. O SIR! I could not imagine ſo inconſiderable a Trifle as *one* Letter wou'd have been *ſo* material.

OFF. It may ſeem inconſiderable to *ſome*, and therefore ſuch Counterfeits paſs from Hand to Hand *well enough* amongſt Profeſſors, who *either* have not ſpiritual Diſcernment to ſpy it out, or care not *what* they take; but I do aſſure you 'twill be thought material in the King's Court of Exchequer, where there is the *narroweſt* Inſpection; ſo that the Matter is not *ſo trivial* as you imagine. Now, SIR, I will point out to you an *unerring* Criterion, by which every *ſuch* Counterfeit may be eaſily diſcovered from the *true* Impreſſion. The *latter* has a Glory ſurrounding the King's Buſt which *no* Art can imitate: So that, Mr RATIONALITY, *your's* is plainly ſophiſticated, as you ſhall ſee better by and by.

But, who is he that holds forth his Money with ſuch a *trembling* Hand? What my honeſt Friend SINCERITY! Why ſo *fearful*, Man, to give up your Duty to your Prince?

SIN. O, SIR, I fear I ſhall ſhare the *ſame* Fate with the reſt. Will you pleaſe to try my poor *batter'd* Piece?

OFF. I like it never the worſe for its being *batter'd*; It is rather a Sign it has not been hoarded, but had a *free* Circulation, and been *uſefully* employ'd. And for your Encouragement I can tell you, my Friend, though to ſome it may appear a Paradox, I have uſually found

thoſe

those Pieces that have been *most* batter'd to have the *most* Gravity.

SIN. Kind SIR, indeed it is not *worthy* my LORD's Acceptance. O he has been so wonderfully gracious, in ransoming my captive Soul from the *intolerable* Bondage of the Prince of Darkness, to whom I had wickedly revolted: and has paid a most *astonishing* Price for me, no less than his *own* most precious Blood: He has freely restor'd to me *all* my forfeited Privileges and Immunities, and has furthermore promised to bear *all* my Expences back to his Kingdom again! O dear SIR! what is my poor Pittance! If I had *Thousands* of Gold and Silver; yea, all the Riches of *universal* Nature, it would be but a Trifle, He shou'd be heartily welcome to it *all*.

OFF. This is *full* Weight, I see plain enough: However we'll try its *Sincerity* by and by. My worthy Friend, how think you it will bear the *Touchstone*, and the *Aquafortis?*

SIN. As to the *Touchstone*; I keep one always *by* me, and am frequently giving it a Rub upon it; sometimes I own 'tis to my *Suspicion*, but yet often to my *Satisfaction*. And as to the *Aquafortis*, SIR, I have often had it *touched* with it; and I perceive it to prey on the Dirt, and other *heterogeneous* * Particles which cleave to it, but I could never discover *any* Loss of the Gold thereby; but, on the Contrary, it is rather cleans'd and brighten'd. Indeed one Thing may be, *my* Aquafortis has been but weak, and the Trial as *yet* but slight:—I am sometimes afraid, should our jealous Prince see good to plunge it *deep* into some *sharper Menstruum* †, (such as

C were

* *Heterogeneous Particles*; all that are of a base or different Nature.

† *Menstruum*; those Liquors that have a Property of dissolving Metals, and other hard Substances.

were ſome of his fav'rite Pieces of old,) it would but *ill* bear the Trial.

OFF. Well, be thankful to your Prince that you have ſtood the Trial *hitherto*, and leave the *future* to his royal Pleaſure.—We'll reſerve your Piece (if you pleaſe) to another Experiment, *which* we ſhall make preſently.

SIN. With all my Heart, SIR; it cannot be *too much* ſcrutiniz'd into: I ſhould be loth to be deceiv'd at *laſt*. But, SIR, here is a Friend of mine who has a Piece much *like* mine, only a *vaſt deal* clearer and brighter. His Name is ORTHODOXY. Will you pleaſe to take his?

OFF. Indeed I will gladly.—Mr ORTHODOXY, pleaſe to give it me.

ORTH. I believe, SIR, that there is one GOD, Maker of all Things: That he created Man *at firſt* perfect, but that by their diſobeying his Will they are fallen into Sin and Wretchedneſs: That they are *all* born in Sin, and have neither Will or Power to recover themſelves, and do any Thing that is good in GOD's *Sight*. I believe that GOD from all Eternity gave a Number unto his Son to redeem, which was accompliſh'd by his taking their Nature, and obeying and ſuffering in their Stead: And that *this* is applied to their Conſciences in his *due* Time by his Holy Spirit, and receiv'd by Faith. I believe that CHRIST is coeternal and coequal with the Father and Holy Ghoſt, &c. &c.

OFF. Hold, SIR, it is *full* Weight! It goes down ſmartly. Put it by till we prove it *further*.—I think I obſerve *one* Perſon more here. Pray what is *your* Name, SIR?

SIMP. My Name is SIMPLICITY, though *many* call me OBSCURITY.

OFF.

OFF. Let me ſee what *you* have Mr SIMPLICITY.

SIMP. O SIR, I underſtand *but little*, and can ſay *leſs:* If I had but *half* the Knowledge of Mr ORTHODOXY I ſhou'd be glad: However I know I am a Sinner *great* enough, and I am told CHRIST is an *all-ſufficient* Saviour, and I hope I depend on him; I wou'd *wiſh* to do it.

OFF. I ſee your Piece does but *juſt* break down; however our LORD has authoriz'd us to make one *Grain* of Allowance: If it prove to be genuine Gold I think I may *venture* to take it.—*Now*, Mr IMPARTIALITY, pleaſe to fetch us the Hydroſtatic Balance.

Here, Gentlemen, is an *Hydroſtatic Balance*, by which the ſpecific † or comparative Gravity of each Piece may be *exactly* known, by alternately weighing it in Air and Water, and comparing the Difference: By this Means its intrinſic § Value may be *ſtrictly* aſcertained, and many Impoſitions detected. The Rule by which it acts is laid down in *Matt.* vii. 20. *By their Fruits ye ſhall know them.* Now, Gentlemen, if you require further Satisfaction, I am ready to grant you *whatever* is reaſonable. What ſay you, Mr HYPOCRISY?

HYP. Truly, SIR, I have had trying *enough:* I hope *every* one is not ſo ſcrupulous as *you:* I can make it *paſs* well enough, I dare ſay.

MOR. SIR, I am willing to have *mine* tried further; for though you ſcrupled it as being a *foreign* Coin, I can warrant the *Metal* to be good.

† *Specific Gravity*; that which is peculiar to one Sort of Bodies, and diſtinguiſhes them from others. Of all Metals Gold has the greateſt ſpecific Gravity.

§ *Intrinſic Value*; is that which is real, in contradiſtinction to that which is only apparent or ſeeming.

OFF. Indeed, SIR, it weighs well enough in *Air*, and and wou'd deceive many an *ignorant* Perſon: But, SIR, pleaſe to put it between theſe Pincers, and I hope *ſoon* to convince you; and give you a *true* Deſcription of your Coin. Firſt, SIR, your moral Conduct (however *ſpecious*) is intended *only* to gain the Applauſe of Men. Here is at *leaſt* one third of Tin, and *that* of the *baſeſt* Sort. Secondly, You dare to hope by your good Works to merit GOD's Favour. Alas, Mr MORALITY, what an *aſtoniſhing* Sight of Braſs! And then in the *Third* Place, If at any Time you are ſorry for your Sins, it is *only* for Fear of Hell-fire. What can we call *this* but a Metal, if poſſible, baſer than them both. Therefore I dare pronounce, SIR, there is not *one Grain* of genuine Gold in *all* your Religion. Mr FORMALITY, ſhall I try *your*'s?

FOR. SIR, That's but of little Service; you have utterly ſpoil'd its *Currency* by razing up the Caſing: Yet, if you pleaſe, I would know what Metal is *underneath?*

OFF. As to the *Caſing* that may be Gold for ought I know; though 'tis ſpread on but *very thinly*.—The *other* is a ſtrange Kind of mixt Compoſition, that it is difficult to determine *exactly* what it is. Now for *your*'s, Mr RATIONALITY.

RAT. It is at your Service, SIR.

OFF. Really, SIR, *your* Coin appears to differ *very little*, if *any*, from Mr MORALITY's. I told you *before*, I was afraid it was defective *more* Ways than *one*: And indeed how is it poſſible to be *otherwiſe?* For your not acknowledging the proper Deity of CHRIST, utterly diſqualifies him to be *either* your Juſtifier, or Sanctifier: Your Dependence therefore muſt be *ſtill* on your *own* Morality for the *one*, and on your *own* Strength for the *other*;

other; and then no Wonder you come ſhort in *both*. This eſſential Error of your's leads you into *others*, in order to make your Scheme *conſiſtent* with itſelf. Thence you deny the original Corruption of Man's Nature, the Freeneſs of GOD's Grace, and the Imputation of CHRIST's Righteouſneſs. In ſhort, you *talk* of Chriſtianity; but are really on the very *ſame* Footing as the Follower of MAHOMET, with this *only* Advantage, or Aggravation rather; That *your* Prophet has ſet you a far *more excellent* Example than *his*, but has not empower'd you *better* to follow it. Mr SINCERITY, I hope we ſhall find *your*'s of a different Kind.

SIN. SIR, I have nothing to boaſt of beyond *any* of theſe my Neighbours, and if there be *any* Difference, 'tis entirely by Grace. I find numberleſs Imperfections; yet this I *muſt* ſay, that were it *poſſible* I would not offend againſt my beſt Friend and Saviour in Thought, Word, or Deed; but, alas! when I have done *all* I can, I muſt acknowledge myſelf a *very* unprofitable Servant!

OFF. I'm glad to find your's is true Gold *throughout*. Your LORD accepts it with Pleaſure. I wiſh I could ſay the *ſame* of the reſt.

SIN. O dear, SIR, my LORD does me *too* great an Honour;—I bring him nothing but what I *firſt* receiv'd from him; I was a poor needy Beggar, a vile rebellious Sinner. All the Glory is due to my LORD *alone* for ever and ever.

OFF. I heartily add *Amen*, SIR. Mr ORTHODOXY, now for *your*'s.

ORTH. SIR, I think the *main* Point is to be eſtabliſh'd in a *ſound* Belief; nor do I ſee any Neceſſity of being ſo rigid and overſcrupulous upon every Trifle; but let us uſe the Liberty CHRIST has purchaſed for us, and not give way to a Spirit of Bondage and Legality.

For *my* Part, SIR, I can join in the harmleſs Pleaſures and Amuſements of Life, and be *chearful* with a merry Friend or two, and not think any Harm in it! 'Tis true *ſome* Profeſſors tell me my Life is too lax and offenſive; but that's to themſelves, if they *will* be offended. I ſhall never think myſelf oblig'd to refrain from innocent Matters to pleaſe a *few over-nice* phariſaical Profeſſors.

OFF. Depend on it, SIR, *this* is not the Thing: However we'll try it a little *more* minutely.—I wou'd fain know what *thoſe* Things are which you call *innocent?* Can you allow yourſelf in immoderate Dreſs?

ORTH. SIR, I chooſe to conform a *little* to the Faſhion of the Times, and not render myſelf *ridiculouſly ſingular*.

OFF. I cannot ſay this is ſatisfactory. I think we read, *Be not conformed to this World* †. Now, SIR, we'll ſlip the Index *one* Diviſion forwarder, and ſee how *that* will do. You mention Diverſions: Can you frequent Plays, Balls, Cards, Horſe-Races, &c. &c.

ORTH. I ſee no Harm in ſome of the more innocent of theſe, if *properly conducted*, and the *Heart* be not taken up with them.

OFF. That's the *Queſtion*, SIR: But I cannot conceive how any who frequent *theſe* Places can acquit themſelves of *this*; and if they could, we are expreſly prohibited to have *any Fellowſhip with the unfruitful Works of Darkneſs, but rather to reprove them* §. And now, SIR, for your Converſation; Can you indulge Levity, Jeſting, Frothineſs, &c. or be witneſs to it in *others*, and not reprove it?

ORTH. As to harmleſs Mirth, and good Humour; 'twas made to chear and enliven us. I hope nobody can accuſe me of *profane Swearing*; and if others do it, I'm

† Rom. xii. 2. § Eph. v. 11.

I'm not accountable for *them*; nor do I think it *my* Buſineſs to intrude into *their* Conſciences.

OFF. Oh, SIR, worſe and worſe! How agrees this with *that* Precept, *Neither fooliſh Talking, nor Jeſting, which are not convenient* *? And that mentioned before? *Rather reprove them.* Remember then not only *Fools themſelves*, but a *Companion of Fools ſhall be deſtroyed* †. But I'm willing to give you a fair Chance, and therefore we'll try it *one* Diviſion more. How ſtands your Heart affected towards the World? Can you indulge an immoderate Thirſt after it, ſo as to withdraw your Deſires from heavenly Things; thruſt religious Duties out of the Way, or up into a Corner; yea, even infringe upon the Sabbath *itſelf?* What ſay you to this?

ORTH. Why, SIR, you know we have a *Body* as well as a *Soul*; and the *One* muſt be minded as well as the *Other*; and beſides, I have a *Family*, and the Scriptures, you know, ſay, that *he who provideth not for his own Houſe, hath denied the Faith, and is worſe than an Infidel.*

OFF. Well, Mr ORTHODOXY, I ſhould be loth to pronounce *poſitively*; but I aſſure you I have a *great* Suſpicion that your Piece will be rejected by my LORD: However good it may be as to the *Matter* of it, you have ſo diminiſh'd and defac'd it, that very little of *his* glorious Image is to be ſeen upon it. However, I ſhall not chooſe to take it at *preſent*, but leave it to *that* deciſive Day, which will prove *every* Man's Work of what Sort it is. As for Mr SIMPLICITY; your's I find is *better* than it looks for: Mr TRADITION's is good *Gold*, but it muſt be melted down and recoin'd, a Grain or two of his *own proper* Faith added to it, and deliver'd in, in his *own* Name; for our King loves to have a Man's

* Eph. v. 4. † Prov. xiii. 20.

Man's *own* Act and Deed: And as for Mrs ENTHUSIASM, her's is fit only to be nail'd down to the Counter.

And now, Gentlemen, let me adviſe you *all* to provide Yourſelves in Time, as our dread Sovereign will very ſhortly come in *Perſon*; from whoſe Judgment there can be *no* Appeal. And if you complain of *Indigency*; for your Encouragement I can aſſure you, that he keeps an Office in Croſs-Alley, directly oppoſite to the Broad-Street of ſpiritual Pride, in the City of Free-Grace; where light Money is exchang'd, or new Money beſtow'd *gratis*.

GENTLEMEN,

Your humble Servant.

Shortly will be Publiſhed, Price 3*s*.

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